



The above exposition of anti-slavery principles has been made at the request of a number of our respectable citizens. In preparing it, we have had much difficulty, and have trembled lest through any inadvertence, we should make ourselves liable to the misrepresentations and thus repel the minds of those whom we wish to gain. In the correctness of these principles we have the most unshakable confidence, and that they will be fully understood and appreciated, added by the fact, that we have no doubt that they have a right. We have that Warren lived and Warren died to secure the blessings of civil and religious liberty. That they have met with such determined opposition, and brought upon themselves such a curse, is a melancholy manifestation of popular hatred, in partly and chiefly owing to the fact that they have been strangely misapprehended, and partly that in the practical application of this country, they strike or are supposed to strike, at self-interests of great magnitude.

Until the sentiments and principles set forth above shall prevail over the earth, the world can never be delivered from the bondage under which it has so long groaned. They are the sentiments which, in the course of their progress, have approached, have accented the sounds of the truth and good of every age, who have mourned over the degradation of human nature, and have sought to elevate it, by ascertaining and securing those rights of man with which his Maker has endowed him. They are the sentiments of the Puritan, a Threshbauer, an Epimundus, a Spartacus and a Brutus, of antiquity; a Doria, a Tel, a Hampden, a Sidney, a Russell, Hancock, an Adams, a Washington, of later days. They have brought our purest and fairest institutions and first fruits of old England to this country, then an unknown land, and a waste howling wilderness. They sustained them to endure toils, and hardships, and privations, until they made the "wilderness to rejoice like blossoms as the rose." And when that child of God, the Anti-slavery cause, and its friends, to roll back the wheel of that transformation on whose banner is inscribed the **LIBERTY AND EQUALITY OF THE HUMAN RACE**, and which dispenses in its train, alike to all, the blessings of peace, of harmony, of mutual love, and the rights of conscience, they, still, will not, they dare not.

We do not mean to be understood that in the cases referred to above, the manifestations of these principles were always proper. Enough, however, appears to show that the minds of these men, and others who were connected with their bicker, and were receiving from Hingham owing to the darkness of their minds, imperfectly understood and often misapprehended—revelations of the rights, duties and privileges which the **Creator** gave them.

#### "Did the form

of servile creatures grant them greater power? Would the palmer, when he bowed down before Ignorance and rapine, bow them down? Let them pursue, to indecision and fear? Let them appeal to nature, to the winds and waves? Then, it is hoped, will avail to the danger. The supremacy of law must be maintained, and every man, however odious his sentiments, protected in the enjoyment of the rights granted to him by the laws of our country, and in the exercise of his own abolitionist or gambler—there will be none but any and every person who will be ready to lay down his life to accomplish.—*Richmond Tribune.*

#### Ecclesiastical Action on Slavery.

The synod of South Carolina and Georgia had a long debate on the subject of slavery at their late meeting in Augusta, Ga. The subject was introduced in the following manner. Resolutions had been reported approving of the doings of the late General Assembly, in cutting off several synods. When taken up for discussion, Dr. Samuel Rockwell, an elder from Millidgeville, and we presume a Northern man, imperfectly understood and often misapprehended—revelations of the rights, duties and privileges which the **Creator** gave them.

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#### The Spectator.

By previous notices our readers have been informed that several persons are engaged to aid in the editorial department; and this week another individual has commenced his stated labors. It is the intention of the proprietors to spare no pains or expense which may be necessary to make the paper worthy of the patronage of the Christian public. In addition to the great objects mentioned in our notice, viz. "the study of the Bible, family religion, active piety, the abolition of war, slavery, licentiousness, &c., and the circulation of useful intelligence, and the great principles of Congregationalism, and the importance of the gospel will receive a due share of attention."

*Whereas*, This act is unanimously declared by said assembly that "it is still upon us that a Christian professor in our communion shall a slave, who is also in communion and good standing with our church, contrary to his or her will, be admitted to the communion table." *Whereas*, This is a gross violation of the most precious and sacred rights of human nature, and utterly inconsistent with the laws of God, and totally irreconcilable with the spirit and principles of the gospel of Christ." *Amend.*

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*Whereas*, This act is put forth as a full expression of the views of the Assembly in regard to slavery, spiritual or temporal, and that the Southern church would involve counsel not to be contemned but with horror. And, *Whereas*, By a solemn act of this synod, at its last session, it was declared that the relation of master and slave is a civil and domestic institution, and one on which no judicatory of the church has the right or the power to legislate. Be it therefore,

#### Resolved, That in view of our present relations to the Assembly upon this important subject, this synod, in its judgment, deems it expedient to possess the fundamental truths of the anti-slavery cause in the most unequivocal form, and to answer the most common objections, and follow by the blessing of God, cannot fail to do much good. There are but a few able disengaged threatened in Lower Town, as far as I have heard, which was on Tuesday evening, but were promptly put down. Brother Beecher takes hold of this cause manfully; and under God, he is doing much, very much to carry it forward here.

There was perfect unanimity in forming our society. This would not have been, had not the convention been broken in upon by the mob. But this manifestation of opposition, satisfied the minds of all that we ought at once to organize, to have a society, and to have a society which causes the wrath of man to praise Him. We assumed that abolition goes ahead over the prairies of Illinois, from this time forth, with unexampled rapidity. The following are the officers of our society:

*President*, ELIJAH WOLCOTT.  
*Vice Presidents*, Hubbell Loomis, H. H. Snow, Thomas Galt, Aaron Russel.  
*Corresponding Secretary*, Elijah P. Lovejoy.  
*Recording Secretary*, T. B. Hurlbut.  
*Treasurer*, P. B. Whipple.  
Besides a board of managers and our executive committee.

So soon as we can get our press at work, the history of the whole winter.

#### In much haste, your friend and brother,

E. P. LOVEJOY,  
*Cor. Sec. Illinois State A. S. Soc.*

\* Father of the author of the Andover Appeal.

We are glad to see such sentiments as the following, coming from a slave state. We hope apologists, particularly clerical apologists among us, will consider themselves rebuked by the following article, copied from the Nashville Presbyterian, edited by Rev. Dr. Edgar.

*Death of the Editor of the Alton Observer, Rev. E. P. Lovejoy.*

Our readers will see that a most dreadful outrage has been perpetrated in the killing of the above named editor. That he may have been inadvertently shot, and that he might be impelled to discharge his pistol at all hazards to save his life, is the only defense offered, to the repeated acts of violence visited on his establishment, yet who, in this lust of liberty, and of sheltered tribunals, can be guilty of such acts as these?

Mr. Beecher offered as a substitute, a paper, which he said was substantially the same as that which had already been presented to the synod on another question, and which is our own. Our principles were fully stated in the Circular, but our measures are to be only such as the society when formed shall choose to adopt.

One important object of the new organization, is to strip such persons of all excuse for unfeeling and heartless conduct, and rich portions of God's previous KAPL.

REVIEW.

*The Hope of the Church and Nation.*—What is it?

It is not wisdom, when Christians are taught the Bible so much of the power of prayer, that

can for a moment justify the lawless and awful excesses, by which he has been deprived of his rights and at last put to death! Who can forgive her for the liberties of his country, when the **great** and **terrible** God of heaven and of earth should be deaf to the patriot, under whom like ours, is not only than sinfulness, but even as in the above case, *conduct* made to pay the forfeit of his life, in maintaining the exercise of a **peculiar** freedom? Is he safe now, as a man, or as a nation, or as a church, or as an alleged offence, may thus render reader himself liable without buying any of the farms of law observed on his behalf, to be not only deprived of his property, but to be sacrificed, by a mob claiming a tyrannical judge and executioner in their own cause?

We are apologists of slavishness, as we

have frequently heretofore stated, but we are for the liberty and protection of men, set forth in the word of the **Creator**.

*Resolved*, 3. That we do oppose the **abolition** of slavery as we do those of any other state or society, and believe they may and ought to be removed, and also that every good man is more bound to sustain and aid every rational effort to do so, than any object save the **abolition**.

*Resolved*, 4. That we do oppose the **abolition** of slavery as we do those of any other state or society, and believe they may and ought to be removed, and also that every good man is more bound to sustain and aid every rational effort to do so, than any object save the **abolition**.

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*Resolved*, 6. That a committee be appointed to promote in every proper way the spiritual and eternal welfare of our slaves; and also agreeable to the requisition of Heaven, the **abolition** of the powers that be, will sustain the cause of the slaves, and thus a **bold** blow at the bonds of society, our domestic happiness, civil rights, and religious privileges.

*Resolved*, 7. That in accordance with the principle of justice, as we would be guided by, (under similar circumstances) we will con-

tinue to promote in every proper way the spiritual and eternal welfare of our slaves; and also agreeable to the requisition of Heaven, the **abolition** of the powers that be, will sustain the cause of the slaves, and thus a **bold** blow at the bonds of society, our domestic happiness, civil rights, and religious privileges.

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